

M 2225

Monday, February 26, 1973

Group II

Barn

MR. NYLAND: So, in accordance with our present schedule, this will be the last meeting of this kind here in Warwick. Next week, on Tuesday, we will be in New York. I will take the first meeting. I think it'll be--might be worthwhile for those who used to come and have not been able to come here or may not know about it. If you are--if you have friends among them, it might be useful to tell them.

So, here we are. And now what kind of questions have you thought about? Let's talk about Work.

Jim Fosso: Mr. Nyland?

MR. NYLAND: Yah.

Jim: It's Jim Fosso. I had this question the last meeting I was--that I came to, and I didn't have a chance to ask it. But it seems--As I've thought about it, it seems like it's the same question I've always been asking. It has to do with the experience of waking up. And I have--I've had a number of experiences, in relationship to Work, of different--different kinds, but I--the actual experience of waking up is something that has happened to me only twice. And it's at this point very hard for me to relate what I'm doing, as Work, to

those experiences that I've had. Sometimes I don't know how hard to try or where I can find the kind of a wish that would lead me again to that experience because I feel that it is something that is necessary to happen to me in order to have faith in what I'm doing and to give me inspiration to continue. I'm a little bit at a loss as--

MR. NYLAND: Yah, Jim, it is a difficult question because, in the first place, if I say, "I've had an experience of waking up," I start to think about that once in a while, of: What is there that actually was awake? What actually was the activity of that 'I'? How much information was actually recorded in an--in an objective sense? How much was there of freedom from partiality? How much was re--actually the time element completely, you might say, dismissed? And when I try to remember what I have had, all I really know is that there was a certain moment in which something quite unusual happened and that it was then as if there was a light giving me information about something, and I realized I was existing without any further questions asked. But how deep it was and how complete it was, I don't know.

Now when does actually such an experience happen, as compared to a great many of attempts that one makes? It comes to me to the same kind of a question: How many sheep make a herd? You start counting from the beginning and you say, "Six is not yet, but seven, eight, maybe nine, so maybe between eight and nine." But where is it when it stops, when it comes from, "Twenty-five is a herd, twenty-four is a herd"? It's only one sheep. That one sheep would make a herd.

One kind of interest that I have about myself which is in this

sense pure and objective, would make it an attempt, and an attempt that actually I could classify as an awakening. When I compare it to the possibility of light entering into a darkness or a changing over of night into day, where does actually the morning start? Does it start when the Sun is just below the horizon eighteen degrees and the light starts to come up? But if the Sun is a little bit further down still and it lights up clouds which I can see, it is definitely a result of the Sun existing and it comes to my notice that the clouds are there and therefore there is light. How much do I really register that there is light? And I go through the whole period of from early dawn until twelve o'clock midday, all conditions in which there is light, and every time it is a little different. And I can say then, when it is midday, that is the--really the light par excellence and all the others are just contributory to it.

You see, I do not get very far in that sense, and I really cannot distinguish what it actually is when I say, "I am awake." I have an experience and I really only know it that when the condition of such attempts which I make lead to a very definite result which is concrete for me. And the judgment is not about how much there is as a separation because I have no measure about it; how much there is of an 'I' because I don't know even how full-grown it is and how it can function. I only know that there is a ce--a certain accumulation of knowledge which is deposited in me and which afterwards becomes available to me in my different activities and my way of looking at myself. So the result is to be measured over a much longer period in which many attempts have been made which are one percent objective up to ninety-nine percent objective - all of them leading to possibilities within myself of creating a change of attitude and a reali-

zation of myself more and more the way I am, and the acceptance of myself with less and less wanting to think or to feel about it.

And therefore, I don't think it is the right way of looking at Work, in that sense, particularly when you then want to repeat what you have had already before. And immediately when you introduce that kind of a thought, you know you are licked, because you are starting to describe then the condition that you would like to reach - which you never will repeat. It never will happen again because life continues for a person, and never is any moment of the past the same as the moment of the future, as far as my experience is concerned. It can be for each person to say that each moment is alike, but when it comes to the experience of the moment, or the realization of what I am at that moment, I change constantly. And therefore I cannot have any kind of a measure about it. Well, that is the difficulty.

I believe that if I continue to make an effort, it will have a result. And that, I would say, is like a belief, in the beginning, when you do not see any result, obviously. But when you continue, you ought to be able to find out that certain things are taking place which can be directly attributed to the attempts that one has made. And that is the way one lives on the road towards Objectivity.

I hope you understand what I mean, Jim.

Jim: Yes, sir.

MR. NYLAND: Get rid of these ideas which are preconceived. They don't help at all.

Jim: In other words, I should--I should forget about those experiences.

MR. NYLAND: I would-- You don't have to forget about them, but don't wish them, don't wish them back. Don't wish them in that form. If I

want to find out what is infinity, I start by reducing finiteness by the introduction of that what I think is more and more infinite. I don't reach it until I actually am in an infinite state. I describe God in a certain way. And gradually my experience teaches me that God may be just a little different and I add another kind of an attribute or I take something else off that I feel is not godlike any longer. And the picture changes all the time, until finally I am in the presence of God - and even then I don't know it. I only would know it really, theoretically, and hundred percent, if I am God myself. That is what I mean. It is the-- (Don't cough so much. Get some water.) It's a question of one's experience that you never repeat what is already past and that the future is constantly changing. And it goes on like that until one dies.

Yah?

Bob Klein: Mr. Nyland?

MR. NYLAND: Yah.

Bob: What does one do then with the facts that he receives from an experience?

MR. NYLAND: Huh? Say it again.

Bob: Well, what does one do then with the facts that one receives from experiences.

MR. NYLAND: Hah. What does one do in general with facts you receive as a result of an experience? If they are deep enough or intense enough, you put them in your memory. One has a certain function in the way that he remembers the past and he even can describe them, such experiences. The facts that I receive, when they are more pure than other facts which are not as pure, all of them, I can put in my memory and perhaps I can remember all of them. Some, I'm sure, I

will forget when they are a little bit too pure or, as we say, when they are a little bit too much subjective. But when a fact is exceptional and it takes on more and more the property of objectivity, I will remember it more because of its unuse--unusualness. I use the facts afterwards when I think about myself - and we've talked about that several times. Then I start to consider myself as I am, this time with facts which I don't question any longer because I know they are absolute. Then I have to accept that what I am as the truth. And since I want to know what is the truth about myself as I am, it is solely for the reason that I want to continue to build on that what I am, and I don't want to run the risk that that kind of a foundation is going to crack up.

You didn't think about your question, did you?

Bob: No.

MR. NYLAND: You could have given the answer yourself.

Bob: I don't think so.

MR. NYLAND: Have you got an answer now?

Bob: Yes.

MR. NYLAND: Okay.

Darcy Raley: Mr. Nyland?

MR. NYLAND: Yah.

Darcy: It's Darcy.

MR. NYLAND: A little louder. It isn't-- Am I hard-hearing tonight?
Say it a little louder. Who is it?

Darcy: Darcy.

MR. NYLAND: Yes, Darcy.

Darcy: Not--not too long ago I've been having an experience which

was my Work at the time, which was that I had created something that I believed at the time to be 'I'. And the experience was repeated the same, time after time. And it had something very special to it, but there was-- After a while, I got very disappointed because there was no--it wasn't--there was no fact that was given to me, there was no--there was nothing that I--I could have for myself from the experience that lasted, that was like knowledge of myself.

MR. NYLAND: So, you didn't get that kind of a result.

Darcy: No.

MR. NYLAND: What would--what kind of conclusion would you draw?

Darcy: Well, I drew the conclusion that it was wrong, that what I was doing had nothing to do with 'I'.

MR. NYLAND: Good. Now we'll begin again. You see, this leads to a question: What is Work? Apparently you didn't know it, or if you did know a little bit, you didn't apply it right, and the final result was useless for you. So that is the conclusion that you must reach: Please tell me something about Work because I don't know what to do about it. Don't you agree?

Darcy: Yah, I do, because I was--

MR. NYLAND: Okay. Then you listen to several tapes in which Work is explained, Darcy, and see if you can understand it.

Roberta Cuber: Mr. Nyland?

MR. NYLAND: Yah.

Roberta: It's Roberta.

MR. NYLAND: Yah.

Roberta: Yesterday you talked to me about aliveness. I've been thinking about that. I would like to know what that aliveness

is for me, and how I can become more alive.

MR. NYLAND: Try to imagine you being dead, Roberta. Just imagine it.

Roberta: Yes, sir, I have.

MR. NYLAND: Okay. If you imagine that and you have an idea what it is, you know that life is gone. Then you take a deep breath and you say, "This is a sign that there's still aliveness." From there on you intensify whatever you now experience as being alive, and then you get a picture of what really life could be, within yourself.

It's a simple question, Roberta.

Laurie Dewar: Mr. Nyland?

MR. NYLAND: Yah.

Laurie: Laurie Dewar.

MR. NYLAND: Yah.

Laurie: I've had several experiences lately in which I try to find something more essential in me. And the way I can describe that is that I reach a point in which all that exists is a sense of light. And when I reach that point, I feel I should then try to bring my body into activity because I'm just sitting with my eyes closed. And when I do that, I have trouble maintaining the intensity of-- I can't describe that, but of just life existing without a form.

MR. NYLAND: I'm afraid you have to put your feet on the ground. You know, try to imagine now what you're trying to do: There is a realization of your existence. It gradually takes on a certain concept as if there is only life and less and less of the form. In the meantime, how does one receive such information?

I have to have something that becomes a receptacle which contains then information about me. It may be life, it may be form - it doesn't

matter what. Something has to start to function. When I'm unconscious, my mind takes care of that because it perceives certain things by means of sense organs which definitely give me information about myself. We do exactly the same thing when one tries to have objective facts. And there is still something that is necessary that can receive such facts. And for that I have to create something that doesn't exist simply because that what is at the present time available to me in my brain for the reception of facts about myself, is constantly interfered with, with other kind of a things, like the brain itself in associations and like a liking and dislike from my feeling center. That's a very simple way of explaining that I don't have an 'I'. But since I want objective facts - that is, facts which are pure, not soiled, not written on, as it were - I have to have an instrument that can receive them.

So whenever I now start to Work, I become interested in the reception of such facts about myself. I do not say that I want to have the fact of my life, or that I have a certain fact of a form, which form can become transparent. I'm interested in the functioning of an 'I' and that then the facts which are received by 'I' have a certain quality. So in order to give the 'I' a chance of actually Working in that way, I've said that when 'I' observes, it looks at the form, the form becomes transparent, and it realizes there is life in existence within that form. That's only a description of why 'I' then is able to receive objective facts. But when that 'I' has objective facts, they are facts to me. They are very definite, a concept or even a description at the moment of my existence, as I am then. Such a description also includes the form and includes my life. You understand that?

The emphasis is on 'I', not on the way 'I' functions. The emphasis is - when 'I' is functioning - that then I receive information of an objective kind about me and that those facts, as I've said before, are stored away in my memory. Now in order for this 'I' to continue to function, as I now try to say, in a normal way, it is necessary that life, in the form in which it is, gives activity to the form. Also that means that it enables an 'I' actually to perceive that there is life, because if the life was not moving, the 'I' may not register it as life. It may register it only as something that is within a form, not knowing even what is in the form. With other words, 'I' only recognizes life when that object, which contains my life, is moving. So for that reason, I don't ha--keep my eyes closed. I want this mo--body actually to be observed. I want to give as good a chance as I can to 'I' so that it can really function, and the best way is for me to get up out of a chair and walk.

I don't think you realize well enough what is the function of 'I' because it is the recipient of facts and the facts have to be of a certain kind. And we describe them as impartial facts and facts obtained simultaneously with that what actually happens. You understand that?

Laurie: Yes. I do.

MR. NYLAND: Good. Emphasize 'I'. Never mind the form; never mind, at the present time, life; never mind anything that has to do with yourself. 'I' has to grow and has to be fed by information in the form of objective facts which it can receive from me. And the acceptance of that what I am is sufficient to give 'I' such facts. But the interest that I afterwards have and that I already start

having as soon as such facts are registered in my memory, is that such facts are useful to me for the future in wishing to build on that what I now am and about which I have no further question to like it or dislike it or to want to change it in any way whatsoever. It gives me the foundation only. When the foundation is there, the continued feeding of 'I' starts to function in the development of a Kesdjanian body, which is then based on the foundation that I have laid--laid before.

I hope it's not too complicated.

Laurie: No. Thank you.

MR. NYLAND: All right.

Cheryl Cole: Mr. Nyland?

MR. NYLAND: Yah.

Cheryl: It's Cheryl Cole.

MR. NYLAND: Yah.

Cheryl: Last Friday, you told me, when I was engaged in a simple activity like dishwashing, to stop and to try to penetrate inwards, and when I had gone as far as I could go, to take a deep breath and let it go. Before, when I have done something like that, it's always been as a preparation, and when I've reached a deeper place in myself, then I've wished for an 'I' to observe me. Now, my wish is to penetrate to the core of myself in an emotional sense. And I want to know if that's really Work or not.

MR. NYLAND: Yah. Yes, it is. Just continue to do that. In this particular case, it is an attempt to reach that what is really my 'I', but that happens to be within me. I've explained sometimes that an 'I' can be intellectually conceived, that an 'I' also can be emotionally

conceived, and that there is a third way of the understanding of my being as I am, mostly based on behaviorism and physical center. I explained that as three different ways of reaching the concept of 'I' and to have a description of Work. What you are doing now is to try to reach the center of your physical existence. It is the possibility of reaching Magnetic Center, in which then Magnetic Center, being what it is, is without any dimension. And as a result of such realization of this Magnetic Center existing, and accepting the existence without any further questioning, I have reached 'I', this time as a result of, you might call it, a physical approach.

Cheryl: Okay.

MR. NYLAND: All right?

Cheryl: Yes.

MR. NYLAND: One must understand gradually such concepts of 'I' so that you don't become too narrow. When I started to explain it some time ago, I said it is necessary to understand all three ways and all three roads. One can be more predominant than the other, particularly in the beginning. And when one talks about 'A-B-C', of course it is a little bit of an intellectual attempt. But very soon one starts to know that such intellectualism cannot exist by itself and has to be fed by the wish which has to be constant and that a certain amount of that Kes--emotional energy has to enter into the triangle of itself and the triangle was indicated by a feeling, a head, and that what is the object, physically, which was being observed.

In the third approach, I want to get to a certain point within myself where I have no further wish to define it in any kind of a term. I don't want to describe it. I don't want to put it in any

kind of a category. I don't want to pigeonhole it, I say. I don't want to have anything associated with it because it has to be by itself. Sometimes I've said, you know, it has to be free of dimensional qualities. It has to be free even from the sense of space. When it has no dimensional qualities, it is free also from time. And when that kind of a point is reached, that is a point in which I say of no return, because whatever it is as reaching it and the continuation of that line, going even in the same direction, is the return to the origin. But maybe that may be a concept that is not so easily understood.

At the same time, the region of Magnetic Center becomes like a form of one's 'I' which then, in its aspect of being what it is and very similar to the description of how 'I' would have to be, is uncovered; that is, an 'I' intellectually as described in 'A-B-C' is uncovered within myself. And it is then a representation of that what is 'I' being set free, but not as yet able to understand the conditions of my own life as it is unconsciously because it has been covered up, and it has never really come to the surface, so it was imprisoned. And all I do is, in reaching it, is to open the door, wishing to let it out. It does require on my part a certain attempt to try to convince this 'I' within me that now is the time for freedom - because I cannot expect immediately that my 'I' will accept me, even if I say it, as truth, because if this 'I' within me is truth, it will only answer to a truthful command. For that, this question of Magnetic Center becomes a little bit more involved. It means that I have to have towards that wish of reaching that what I really am in essential quality, a realization that that is myself and nothing else but myself, that it is only me which is there. That

realization I can make with my unconscious mind, and that forms a certain kind of trust for this Magnetic Center to hear me.

When one talks about the princess which is imprisoned and the prince which comes and finally penetrates into wherever the princess happens to be and then sets her free - the prince is the best example of anything in my mind that I can conceive of in an unconscious way but as pure as it can be. That is the prince. It's not a king. It is only the son. But it is an image that I have of that what is the best available to me in my unconscious state. The king would be the consciousness of my head. The prince is sent out as a little messenger to uncover the real truth about myself. And that truth is hidden and is kept in prison because my body and my education and all the different things that I have experienced have kept this little entity, and I call it the princess - it is a beauty, it is the princess of beauty which is hidden within me. And the prince sets out on his search like Parsifal, trying to find the real treasure, that what he wishes as that what is actually in search of his God. And in reaching then that what is within oneself, one stands at first in awe, not realizing that one is in such silence in which no dimensions start to speak. And then comes the message: Wake up. And it is addressed to the prison, not knowing as yet what is within because it is unknown, but a belief that something is there because it must be there. Logically, there has to be a point in any kind of space. That moment in which that happens, when the princess is called, the prince becomes timeless in waiting for that what is impossible to happen. Then time also loses its own dimension. And with that, Work starts, because 'I', in the form of that princess, has an--has a quality of impartiality.

I wanted to say that so that you do not get certain things mixed

up. It all belongs. Gradually you will see that Work becomes so all-encompassing that such variety of different experiences and different attitudes of yourself, the way one is in all kind of forms of one's own behavior, one becomes more and more familiar with oneself. And as a result, that what one is can be used as a means of reaching that what one also is but one does not know about. It is the search of the unknown by going through the known and gradually dismissing the knowledge one has in order to receive the knowledge which is still to come.

So now, other questions, unless you want me to say a little more - not about this.

I would like during the month of March to have three days at lunch which are quite definitely, without any further announcement, silent lunches. They should be on Monday, on Wednesday, and on Friday. You can choose now because you know it will be a silent lunch. If you don't want to participate in it, you must not come here. If you do come, you're under obligation to assist in the silence because if you start breaking it, even in your thoughts break it - that is, even if you don't wish it and have that thought with you while you have lunch - you affect other people. You must come with a wish, knowing you have to be quiet and that that is for the reason of finding yourself in the silence, which is also maintained by others. That is one thing.

The second is attendance wherever you have to attend. I now refer to what we will have in the future - Monday evening, the attendance of activities, so-called managers to come because they are needed. All of us are needed who are in an activity when we want to talk about the--the com--the combination of such activities, the

wish to understand each other and to work together. Also, it does apply to those who want to do work or take responsibility for a weekend. For that we get together on Thursday to talk about that. I would like much more preparation in--for these two meetings. You come with your questions all ready. You come with information that you have received from others of work that ought to be done, particularly on a Thursday - questions that might come from others outside who would need a little help; certain work that has to be done, let's say, to the bakery or to the guesthouse; things that have to be brought up to see if we can find the time and the manpower for doing it - written up on a little paper, sent in to Robert, because Robert takes care of the distribution of such things. Then we can talk. We don't have to forget anything. That is what I mean by attendance to what you have to do. I don't include in that your attendance on Saturday and Sunday because that goes without saying.

We have the opportunity of wanting to work here, and you can use it if you can. If you feel that you have other important things to do regarding your own responsibilities, of course you have to make a choice. The preference is that you come, if you can, both days. But maybe in your daily life you have no chance to do certain things at other times which you must do on one of those days because they are like little holidays. Then use the Saturday for that purpose so that you can attend to that what is necessary for your household. But on Sunday try to be here. I would almost say without exception. You don't have to keep a store open on that day. You can really attend to it when you have a free day already, that a Sunday could be a day of unity. I would almost say now much more than it has been because several people still stay away, and I don't understand it when they originally came for the purpose of working together in

Warwick. Because if you don't have that feeling for a Sunday, maybe we are wrong in having a Sunday. Maybe we don't explain it well enough. Maybe you don't feel at home because we don't create a home in which you can understand what is meant by it. You still may have difficulties and you may have to attend to whatever requirements there are, particularly, let's say, children or things that are absolutely necessary - maybe family is coming and you cannot avoid having to take care of them. But whenever you can, come on a Sunday.

On a Sunday we try to work together in groups, not just individually trying to fix up this and that, here and there. We try to do that on Saturday. But on a Sunday, it is group work. It is like moving machinery. It is like cleaning up, this last Sunday, of the parking lot, of moving together - ten, fifteen, twenty people, all of them engaged. You know what it means when you have an--have done it. You know what it is when you have a fire brigade, and there is a chain of handing a pail of water from one to the other to extinguish a fire. Everybody becomes engaged in that one aim - to extinguish it, to kill that fire.

We want to find out what is the value of being able to work together for the sake of understanding oneself in relation to others, and to test yourself out to see how much you actually have within yourself, which you sometimes would like to call a little objectivity or a little impartiality or a little bit of a sense of timelessness. Whichever way you describe it for yourself, there is an opportunity of doing something with it and then to see what is the result for yourself, for which then you can be grateful to other people who come also - and that everything depends on that kind of a common aim that you want to reach.

In connection with this - and it becomes very practical now - we made a new list of people who more or less attend Saturday and Sunday. That is, they don't all come, of course they can't. We came to a figure - two hundred and forty-six. I think it's a tremendous quantity of people. We don't get them - there will be over a hundred, a hundred and twenty, maybe a hundred and fifty, maybe, when the weather gets better, maybe even more. We've had that last year. But there are certain people we can count on and others we don't.

Now I want to mention to you - there is a contribution, not for the weekend, a monthly contribution. I would like, starting with the month of March, each person to contribute their monthly gift, regardless of what they are doing in ordinary life, and regardless of what they are doing with the Barn, with activities, and regardless of the Work on yourself. You don't pay for being here at the Barn by Working on yourself. Of course, you want to Work on yourself; that's the purpose of being here at the Barn, to be reminded. But after all, Work on yourself is selfish. It is for you.

All right, Bill. (Cassette turned)

When you pay monthly a contribution, it is for the overall fund. It is for that what we use in order to keep our activities going, to buy the necessary material, to be able to prepare for it, tools, and all of that - that goes into that. And I tell you, it goes. It is used. There's nothing left. And I de--depend on it because I happen to be the distributor of that kind of money. And I must, to some extent, count on regular contributions. It is difficult, you see - I've explained before, the nine percent from activities is for different purposes. After all, all of it comes together but, you

might say, the nine percent is used for investments into activities, to help them across a threshold when it is difficult, to help them to get out of the mud when they happen to be a little too deep in it, to help them when they have accounts receivable which are not being paid. Somehow or other they have to exist. And when we are poor and you cannot pay it and think sometimes even that you don't have to pay it because you owe it, let's say, to the garage - you think that the garage is maintained by the fund? Of course it isn't, and it cannot be, because it is not that kind of activity. And you forget your bills, or you don't forget them, but you forget them conveniently. And it is not right. And that happens, of course, when one is poor. And on top of that, I say, your contribution per month, you also forget. And you think that you pay for it by just being around here. It does not work that way. And it is not right for your own conscience.

You must help to contribute in time, in energy, and in money. All three belong together. And the emphasis is not on one or the other or the third, and it is not up to me to run after you and to tell you that you are delinquent, because we have among us a certain system of honor.

An honor system means you have a conscience. And we talk about conscience. We talk about even embellishing one's conscience. We even say we would like to have an objective conscience, like we would like to talk about objective morality - not just what everybody else can do, but something that becomes objective because we believe in Gurdjieff. We believe in the possibility of growth. We believe in that what is at the present time potential, to make it real. We

believe in life - life now, and life hereafter. We believe in the possibility of building a Soul. All such things of course are connected. And I'm not telling you that for that and that and that reason you have to pay some money. It all belongs together to a group - if you wish to have a group, if you wish a group to remain alive, to be able to give you at certain times what you want and what you need and for which you come, and for which you then can ask and beg, because you have information available that is there for you to listen to, to read, to talk about. You have associations with people of a like mind or a like heart, that you can talk with, that you can have small groups, that you can have lunch here together.

Don't forget. Don't think that that money pays for the food, with the food prices and everything going up. But I'm not changing that, you see. For me, it is a token. I'm not saying you have to pay more like in a restaurant, because the money doesn't cover what we have to expend. It is constantly getting more and more, and I know it. But I want to stay the same. I don't want to ask more money per month, because it is not that. Money will be there, to the extent we need it. And to say it the other way, to the extent we need it, to that extent we will have money. But I can change the need when there is not enough money. And that is where the balance is usually met. And the balance then becomes zero. And then I know that I have to tell you a little bit when there is too much delinquency and not enough thought.

I want to tell you now what I mean by simplicity. Try to consider your expenditures of money from the standpoint of remaining simple. When you are young and you're not married, you can stand a

great deal. You can eat out of a tin can. You can buy something in the supermarket and heat it up - Boston baked beans, for instance. You don't have to go all the time to a restaurant and eat out. Why should you? When you have an aim and you have no money to pay, then you save as much as you can. When you happen to live with someone, married or not married, don't you think it is cheaper to eat home and to prepare it there? I'm not talking to those who do this and understand it. I'm talking to those, particularly new ones, new people, who don't know enough about us and who cannot understand it - and sometimes our own example is just terrible, because we do things without any particular thought or out of habit. And I just want to tell you want is simplicity for you, for yourself, for a man who wants to grow up and for a woman who wants to grow up, and what she does not need and what is for her luxury, and then live without that for some time. When you have some debts or change your occupation and go in the outside world if you can make more money there for a little while, of course it is right, but settle your affairs first and really remain simple.

And now maybe, and perhaps you don't understand it quite, if you feel that I'm intruding, that I'm telling you like a little truant officer that you ought to go to school, that you ought to abide by certain rules which exist. But you see, I'm not that kind at all. All I tell you is, I know by experience what I'm talking about. And I know how difficult it is to develop a conscience. And I know how it means constant attention to wish to develop something of that kind, because it is extremely tender and it hides and it is in difficulty to find the proper materials for actually building it. And you have

to have time for doing it, and patience on your part. But each day you can have a little brick to build a building. Each time something is added, to be added. Each time when you can and you think about Work and you wish to do it, you add that little iota to the building up of your Kesdjanian body and your Soul. Each time that you think about God, maybe you can, by your presence within yourself, reach a certain state in which there is recognition of that what exists. And when it is many, many times that that has to be done, you have to be patient because it will come in time, when you actually keep on doing, thinking, feeling in that direction, and not let up, and not let examples of others who in your eyes - that is, when the eyes are really open - are a little stupid. Don't follow them.

You keep to what you believe in and that you must do, and you do it as well as you can; and keeping in mind the five rules of objective morality, in which the first is more important than the other two or three, except the fourth and fifth which belong to a different realm of being. The first is to keep your physical body in sufficient health; to keep it in such a way that it is normal, that it can function naturally, that it is not receiving too much and not receiving too little; that there is no dilution of the fuel, that there is a right combination like in a carburetor between air and gasoline; that for that reason you must pay attention to whatever it is that is a requirement for you in your life, and that you have a responsibility for that, that you are not going to shy away from the necessity even of feeding yourself. Because it-- What you need for that has to come out sometimes by not having a wall-to-wall carpet. And I'm not a fool. And I'm not using that, thinking that

you live in such luxury.

I'm only asking you to consider how to spend your money, the same way I was--as I would ask you: How do you spend your time and how do you spend your energy? It is the same kind of a question for me. How much useless talk there is, how much useless thoughts and feeling, how much loss of energy by doing things with your body which are not necessary at all. So it is in connection with that that I talked just now a little bit about simplicity, about what a man should wish to become. He can have all the treasures in the world, afterwards, provided he now pays what Mother Nature requires him to pay and that he keeps his patience so that he does not fight or rebels, but that he keeps his aim high, even if he knows he cannot at the present time reach it. You keep it within your heart, and then it will be available at the time when you can shine the light of your consciousness on the aim of your own life.

Now, more questions maybe, and we consider this little bit of talk like an intermezzo symphonico.

Marjorie Corbett: Mr. Nyland?

MR. NYLAND: Yah.

Marjorie: I don't exactly know how to formulate it, but it deals with an experience that recently started to take place in me and I can't place it in relation to the variety of other experiences I've had in myself, with aspects of myself coming forwards. And it's--I'm used to, I think, a part of--parts of myself being predominant and experiencing a certain part very clearly, whether it's emotional or intellectual or physical, the one part being much more alive and then predominant. And the experiences of Work also seem to be clear and a

sharp experience. And what's coming forward now is something very gentle which, when it comes forward, I recognize it. Something in me says, yes, this is what I wish to be. It's so gentle that I can't place it. It seems--it's not clear-cut and thunder and lightning. It's something very quiet which is almost like a garden.

MR. NYLAND: It will never be--it will never be clear-cut. It belongs to a level of a development of one's being which it does not exist as long as one lives in the three centers. It is a very gentle process of gradually such centers connecting and becoming more and more one. And together with that, the level of the being has a certain property which we call sensitivity. It also has another property: When it grows in the direction as a result of Work, it has light density. It has such beautiful qualities that one doesn't want to touch it. But when it does happen, one stands in front of it with awe and saying: Why is it so tender? It is because I don't dare to touch it as yet because it is really not mine and I do not know how to handle it and it is like a ray of light from above, and it has the quality of Heaven.

Sensitivity is necessary for it, but it also belongs to a realm of extrasensory perception, because that level of being is not at all like an unconscious one. It is a gradual change of that what is unconscious as a level of being, gradually reaching a little higher and higher when the different centers become more in balance with each other; when they, as a result of Work, are receiving a certain amount of food which makes them equal - not in property or volume, but equal in value - so that then, because of this kind of result from Work on oneself, there is more of a possibility of ultimately those centers joining and becoming one in the process of fusion. It's a slow

process. It is not something that comes, surely, not overnight. It grows very, very slowly. But the result of that kind of in--joining in fusion creates a certain form of heat. In chemistry we have those kind of reactions. We call them exotherm; that is, the combination of the three centers produce a quantity of energy as heat as a result of the joining of the different molecules which then make certain tensions between the molecules not necessary any longer. And they come out--that comes out as energy - formerly between the molecules, now not needed - it comes out as a heating excess or an energy form as heat. First, it is warm. It is the joy which one knows within. The changeover of the conversion by means of conversion of that energy into energy of light, takes place after some time. Then it is not only the joy. It is the absolute certainty of the knowledge that that what is happening is correct. For that one has to have also that kind of patience of gradually understanding such sensitivity. And the more sensitive one can be, the more one can understand the tenderness of that what is taking place.

All right?

Marjorie: Yah.

Cindy Curry: Mr. Nyland?

MR. NYLAND: Yah.

Cindy: I've had an experience of something within myself that's very beautiful. It's as if you--you're breathing and breathing and then suddenly something opens up, like a flower. Only it doesn't--I don't mean I see a flower. It means just that suddenly something within myself is very different.

MR. NYLAND: Yah.

Cindy: And I don't know what kind of an effort makes that happen. It just happens.

MR. NYLAND: I think, since you don't know what effort it is, it happens accidentally and you accept it as accidental. And don't try to think about what kind of an effort because then you would have to think about how to pay for it. It's a gift from Above. It may be conscious and sometimes it is unconscious. When it is unconscious, it is a reminder that there is a possibility for a man in which he can believe that he could grow up. Many things are given from Above to remind persons about their life. Sometimes sickness is given in order to remind you that life has to be attended to. Experiences one has of this kind which gives you joy and beauty always will be converted into a real wish to Work, when Work has already made--become a part of oneself. But one doesn't inquire anymore where it comes from. One is only pragmatic about statements: It is here; apparently I have to use it; maybe later on I will find out how it happened to come.

Cindy: I just want it to be with me all the time.

MR. NYLAND: Yah, but you cannot do that.

Cindy: But I would be -- I'd be so--

MR. NYLAND: You are not a distributor of that kind of energy. You are just the recipient. And you can be very happy when you are--when you receive it, particularly when it's accidental. One can pray for it, but even that, I'm afraid, it won't be heard. That what takes place with a man is a result of a totality of such conditions which all converge on him at that time when such event takes place. There

are many, many more factors involved in any kind of a happening so that one really cannot say that this is what I did or this is what someone else did. All the time one has to know that that what is happening is happening and it is happening to oneself. And I have to react towards that, not knowing exactly that it is even my fault or my doing or my well-meaning or whatever. I'm still so unconscious that I constantly am under that law of unconsciousness where everything becomes accidental. And therefore I have no say about it. I can be grateful when it happens and it gives me a feeling of wanting to be grate--grateful to that or express that gratitude in some form or other.

When it does happen, Cindy, you just Work. That's the best way of paym--payment towards God.

Cindy: Okay.

MR. NYLAND: All right?

Cindy: Yes.

Dick Joos: Mr. Nyland?

MR. NYLAND: Yah.

Dick: May I ask about answering tapes?

MR. NYLAND: About answering tapes?

Dick: Yes.

MR. NYLAND: Yah.

Dick: I--I gues it comes from-- Part of my own experience in--in Work has been that I've found something which was an aim for me which me--meant that something became possible in my life which I never thought would be possible. And because of that, I found an aliveness

which for many years was lost and covered. I find, in trying to answer meetings, that I don't see that much in the people who are asking questions there. And I often find myself wishing that a--a more aliveness could be found in--in meetings. And I find myself asking that so many times that I wonder, am I right in looking for that? And then, if this is true, how can I in turn get to that, or help in trying to answer? And can I?

MR. NYLAND: Dick, you are quite right in hoping for it. What is possible that they can produce and then express in a certain way so that you can recognize their aliveness, depends of course a great deal on what they are and where they start from and what they have as attitude when they come to a meeting. It is difficult at a distance even to know what is and has taken place in anybody.

But when the question comes up of how to answer them, it is exactly that that you should try to touch, that in your answer there is exactly the same thing as what you would wish them, that it--you would wish to be there when they ask their questions or are discussing. And that the answer from you should scintillate with that kind of enthusiasm overflowing or the depths of an understanding or that what is essentiality within you expressed in a certain choice of words. Or whichever way you want to try to do it or whatever you are capable of, it should indicate in the first place that you are affected by that what you are saying, and that you want to make an effort to say it in such a way that it can be understood by them, and that you hope then, in saying it in a certain way, that they can be open enough to you to understand it in the way you mean it so that they then can be spirited as a result and then start to run over with enthusiasm for their own. And it's an extremely difficult thing to do.

But after some time one finds out what the different people are

and what they say and how they say it and the way, particularly when it is a tape, you know how they--you hear how they say it. And I do believe there's a great deal that's necessary is to understand their tonality, not so much the choice of words but really the tonality of the voice, where does that voice come from, and what is actually in it when you start to separate the voice as a sound from the voice with timbre - the quality, the depth. And you know for yourself how different it is if you speak superficially or if you speak from your heart. That kind of quality should be in your answer.

What is it that one enjoys or understands or wishes in a form? That what is not only the choice of certain words, but the cadence, the rhythm, and that what is in between the lines, not said but felt, indicated, not at all expressed totally, but leaving enough room for the possible development of a thought when it is given, that the other can start to continue with the thought and bring it to a finish. These are requirements, I feel, that one should have regarding any answering, either of meetings--in a meeting or in an--from a tape from another meeting. It all depends a little bit on--little bit more on the presence that one has in a meeting with others and facility with understanding it a little easier or better or hearing it better, as compared to the difficulty of answering a meeting at a--of a great distance away. But I think the principle is the same.

Make them feel that you are alive and that you mean what you are saying and that you wished with all your heart that they can understand you. And almost I would say, insist that when they have listened to your answer, that they then have a reaction towards it which is also expressed in the meeting itself of saying, "Yah, I agree. Yes, Dick did this or Richard said this. It is right because I felt what

he meant." All right?

Dick: Thank you.

MR. NYLAND: It's not easy, Dick.

Dick: No.

MR. NYLAND: But it's very much worthwhile to try to strive for it. It's music, sometimes, you know, that makes a person kill his grandmother. No, it's true.

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Yah.

Judy: It's Judy Jacobs.

MR. NYLAND: Yes, Judy.

Judy: I'm finding lately that I'm gathering facts that have much more substance than I had before, and that I always before considered things facts that I thought were real facts about myself with my ordinary mind, and I'm finding that the things now - somehow they can't be considered in the way I always have. And I'm finding that my mind has done a lot of manipulating of my personality and things. And somehow, is this consideration? Have to be--

MR. NYLAND: No, Judy, it's very much the same as what I answered to-- to Jim. It is a gradual change of oneself in which one becomes more sensitive but also starts to distinguish between that what has value and what--and that what is of no value any longer. One changes gradually in the center's different rates of vibrations because as a result of Work and seeing what is and seeing what isn't, seeing fullness and seeing emptiness, seeing value and that what is and still remains superficial, one oneself changes also, because one lets all such facts and impressions go through oneself and they leave their mark. I become the product of my surrounding when I'm living in a

reaction form. I become the product of myself when that what is my inner life becomes expressed through my behavior. And therefore it is nothing unusual that you gradually lose your taste. And when Gurdjieff tells about losing your taste because you will not have the ability anymore to remain asleep, that in the gradually waking up of the state between having your eyelids still a little bit closed and then opening them up fully and rub all the dirt out of it, or whatever sand there may be in it, a certain length of time is necessary to do it. But gradually when the eyes are open, it's quite different from looking through your eyelids.

It's quite all right, Judy. Sometimes it may make you feel a little too empty and perhaps, when the old friends of old concepts of yourself, when they go away because they are dismissed, you may feel lonesome.

Judy: Thank you.

Jeanne Sharp: Mr. Nyland?

MR. NYLAND: Yah.

Jeanne: It's Jeanne Sharp.

MR. NYLAND: Yes, Jeanne.

Jeanne: I've had many questions about things that have happened to me and--and--and whenever I have a question and I sincerely want to know about it, I think that I would ask you about it here at these meetings. Then my question is-- Is an answer which comes to me, which is not logical but it's--

MR. NYLAND: How--how--how does it work? You--you ask the question and then what happens? Or are you--when you are preparing for the question, does something happen?

Jeanne: When I sincerely want to know something, the knowledge comes.

MR. NYLAND: Yah, that's right. That is right. I think it is helped every once in a while by wanting to formulate the question, because that requires a very special kind of an effort. And when one wants to ask the question right, you have to have clarity. And that same clarity in your mind already helps to ask--to answer the question which was there and which was being formulated. I would feel that at least fifty percent of any kind of a question, when it is being formulated well, is answered already by the time the question has been asked.

There are different things that take place in the brain and in yourself whenever you have to ask a question. You have to overcome maybe sometimes a little fear. Sometimes it is the need for finding the right kind of a word. Sometimes you really do not know if it is clear enough so that you can actually call it a question. And all those considerations are forms of energy within yourself, all related to the wish to ask the question. But when the wish for the answer--for the question to be answered is there, all the different energies which belong to that kind of a thing - as it were, belonging to it as a--as an--a surrounding belongs to it - all starts to point to help you to answer the question for yourself, because inherently there is more joy in having your own question answered by yourself than someone else answering it for you. All right?

Now is there anything left of the question that is not answered?
All right, Jeanne.

Jeanne: Thank you.

Donna Gaddis: Mr. Nyland?

MR. NYLAND: Yah.

Donna: It's Donna Gaddis.

MR. NYLAND: Yah.

Donna: I realize that my real motivation now for Work is ultimately to have a--a harmony and a balance in myself and a guide for my life. And I also see that I don't understand very much about self-knowledge because I don't understand the self that I'm supposed to be getting knowledge of. I--I don't understand what the self is.

MR. NYLAND: One starts with the self as it is, with a small 's'.

Donna: The personality?

MR. NYLAND: Yah. Whatever I call my self, doing this, doing that, whatever I call my 'I' as I use it unconsciously. Whenever I now come to a certain statement - to "coming to myself" - that's a little different kind of a self, because there's no doubt that the way I was busy and after which--which I say "come to yourself", I still am using my self for certain activities. When I come to my self, as I say, I come to something that is not engaged, is a little separate from that what I was busy with, because I'm afraid that if my little self gets lost, then I cannot find it anymore. So when the activity produces a statement on the part of myself, say come to yourself, I hope that there is still a possibility of saving something of myself. That kind of a process of trying to shift that what is originally not important to something that becomes more and more important, takes place with any person who considers whatever they are saying and doing or feeling. And one learns to find out what is one's real self by that constant effort of separating, dividing, and valuating whatever it is that you are busy with in your activity. Gradually one will see that there's a great deal superficiality in what we call

self, but that there is a possibility of deepening that self and becoming then in activity more essential. And from essentiality, it can become that what is real, much more real, which in the end could become my real Self, with a capital 'S'.

In writing in my life and in my book, I have 'self' written all over the first pages. Gradually, when I keep on writing, there is less and less 'self' as a word. There's more and more a description of my wish to become a man. The later pages start off with only one word, 'Self', but it covers the whole page and it has a tremendous capital letter, and I say that is what I want to reach, because that is the reality of that what I am.

All right, Donna?

Donna: It seems to me that it isn't me anymore at that point.

MR. NYLAND: No, it isn't. But you cannot as yet say that it isn't you as long as you say that it isn't you.

Donna: Yeah.

MR. NYLAND: You still have a bondage--

Donna: Yeah.

MR. NYLAND: --with the words.

Donna: Thank you.

MR. NYLAND: All right.

Keith Dickinson: Mr. Nyland?

MR. NYLAND: Yah.

Keith: Keith Dickinson.

MR. NYLAND: Yes.

Keith: A few weeks ago I asked a question and you responded by telling me to think of Working on myself before I got out of bed in

the morning. And so for the past two weeks, whenever I wake up, the first thought that's been running across my mind is that I have to work on myself. Now that may occur before I have to get up, in which case I fall back asleep, having had that thought, but I still go back to sleep.

MR. NYLAND: Oh, you fall asleep with the thought?

Keith: Pardon?

MR. NYLAND: You fall asleep with the thought?

Keith: Yes.

MR. NYLAND: Is it still there when you wake up again?

Keith: Yes. But what I've found is that there's no kind of emotional desire to work at that period when I wake up, and it's just a thought and it takes till later on in the day when I've had some sort of interchange with other people.

MR. NYLAND: No, no. Let's--let's wait for the morning to see if it is possible to have a desire to get up. Is it habit that you go back to fall asleep again, just saying the words and nothing at all and you fall asleep? Is it habit, or has it happened only once or twice?

Keith: No, it's happened about two or three times.

MR. NYLAND: When you say it in the morning, are you sufficiently awake to be able to drink a glass of water?

Keith: No.

MR. NYLAND: Which of course you hate to do.

Keith: Yes. It's very bad.

MR. NYLAND: If you put a glass of water next to your bed until you fall asleep, can you, when you wake up with one eye or the other, see the glass?

Keith: Yes.

MR. NYLAND: And you hate it, of course. Could you make up your mind the evening before that when you see the glass the next morning, it has a meaning and you're going to drink it?

Keith: Yes.

MR. NYLAND: Now, when you drink it - and I give you the task - at the same time, you get out of bed while you drink. Yah? Yah?

Keith: At the same time I get out of bed, drink the water?

MR. NYLAND: You--you start drinking; at the same time your body simply gets out of bed. Concentrate on your drink; you don't even know that you are getting up. This is what we call donkey bridges. 'Pons asinorum', if you know it by that word. It is a helpful guide in unconsciousness, sometimes admitting that the donkey knows much more than you do. When you are there and you fall asleep again, you're even worse than the donkey. If you want to make it a nice task, take a label, put it on the glass and say: Donkey Glass. All right, Keith?

Keith: Yes, thank you.

MR. NYLAND: It's a simple thing, but for God's sake, use it.

Keith: Thank you.

MR. NYLAND: That's it, Bill?

Bill: Yes, sir.

MR. NYLAND: So, some of you, maybe, I will see next Tuesday. No, when is it I'm going? Yes, Tuesday, right. Tuesday. Or sometimes during the week or maybe-- (Laughter)

Good night, everybody.

END TAPE

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